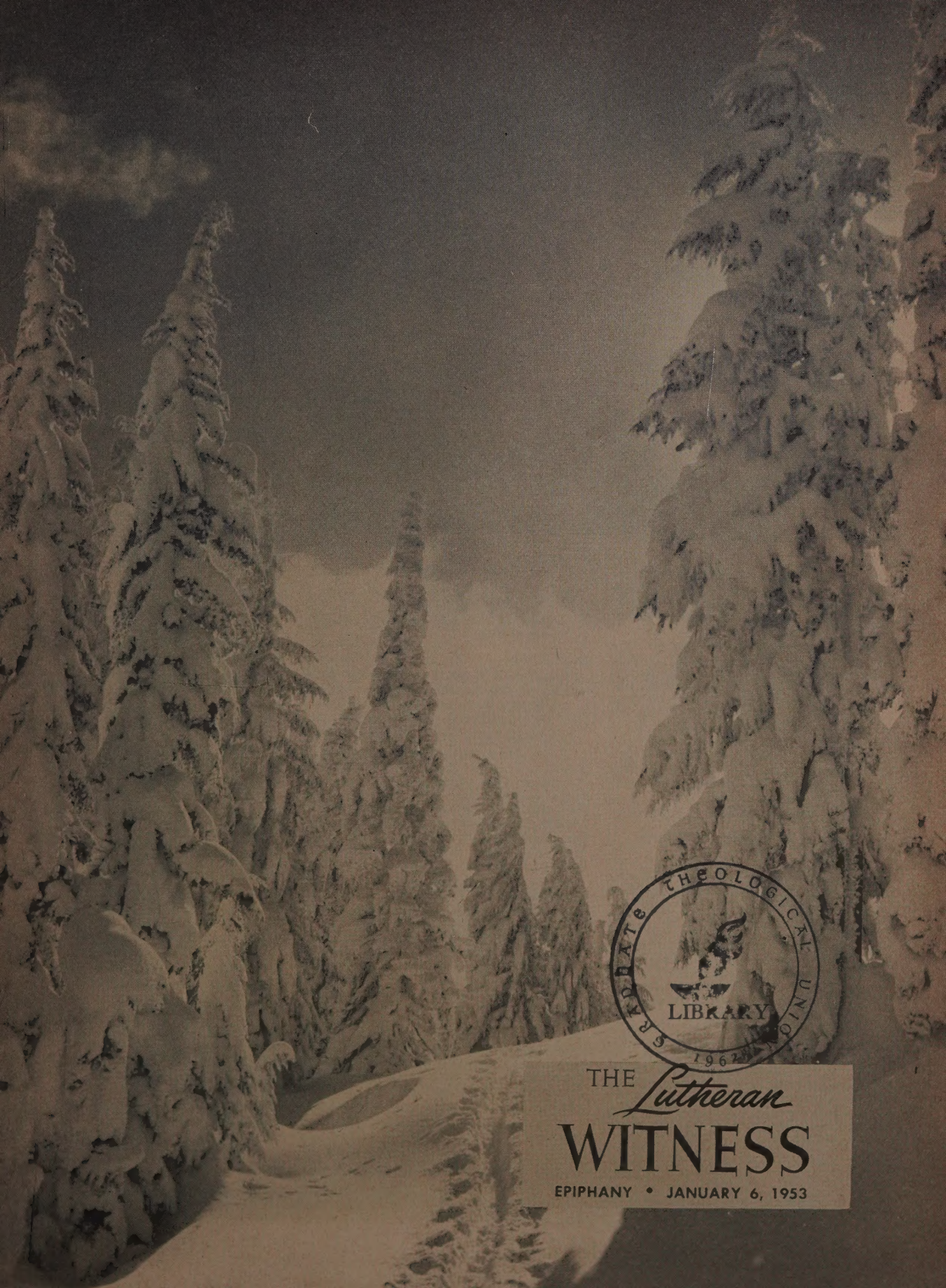


GRADUATE THEOLOGICAL UNION
LIBRARY
1962

THE Lutheran WITNESS

EPIPHANY • JANUARY 6, 1953

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

"FRANZMANN'S ARTICLE . . . EXCEPTIONALLY GOOD"

DEAR EDITOR:

I like the WITNESS. I always read it from cover to cover. I do think there is room for improvement, however.

In the December 9 issue, Professor Franzmann's article on RSV is exceptionally good. It gives information in a style easy to read.

We have just made a survey of our congregation. We give the WITNESS to all members. In the every-member canvass, each family was asked: "Do you want to continue to receive the WITNESS?" Out of 140 families, 15 said "No." That speaks well for the paper.

Wollaston, Mass. ELMER A. KETTNER

"NOTHING TO FEEL SORRY ABOUT"

DEAR EDITOR:

After reading the November 25 WITNESS, I am NOW moved to say "Thank you" to Pastor K. S. Ansorge of Parkers Prairie, Minn., for his fine article "Thank God."

So often it is easy to feel sorry for ourselves when in reality we have nothing to feel sorry about, but much to be thankful for. When this feeling overtakes me, I stop on a street corner in Spokane and watch people as they speed along, all seeming to try to outdo the other. I see the maimed, the halt, the blind, and many others pitifully afflicted. Certainly I feel sorry for all these, but I no longer dare feel sorry for myself. I go home and thank my God for His wonderful gifts.

Spokane, Wash. MARION L. PIPER, SR.

REVISED STANDARD VERSION

DEAR EDITOR:

I have just finished reading the December 9 issue of the WITNESS and would like to express my appreciation for your articles dealing with the translation of the Bible and with the Revised Standard Version. The first article, on the problems of translation, lays an excellent foundation for an understanding of the difficulty encountered and sets the theme for the temperate, constructive criticism given in the other articles. This is in distinct contrast to the intemperate criticism recently voiced by what appear to be poorly educated clergy of certain denominations.

One of the points made in one of the articles which seems to have been missed by the intemperate critics is that even the King James Version has errors. This fact causes me to present a suggestion which was prompted by the reading of these articles: Why doesn't our Lutheran Church issue pamphlets on each of the existing English translations, listing errors in translation and discussing those which are of greatest significance? The Lutheran reader could then take any one of the versions of the Bible and mark in the margins the necessary corrections.

This suggestion appears to me to be of considerable value because it seems certain to me that the RSV will find increasing use by all Christians. It therefore seems imperative that the Church do its best to forestall any harm which may come from mistakes in translation made in the RSV.

This suggestion has a personal need behind it, since I have been using the Smith-Goodspeed translation for some years. While I have been told that it contains some errors, I know of no place I can go to get a list of those errors so I can make the corrections in my copy. Meanwhile, we use this translation regularly in our Bible reading with the children because it is so easily understood both by the children and by us (my wife and I have had Normal college educations and can't fathom much of the Shakespearean English of the King James Version).

I'm sure we all pray that the RSV will aid in making regular Bible reading more widespread in our nation. With the aid of the Church, as pointed out above, I am sure that considerable progress in this direction can be made.

Arlington, Va. WILLIS T. GEHRKE

NOTE: *Your suggestions have already been taken under advisement. — The inaccuracies in the KJV are of relatively minor importance.*

DEAR EDITOR:

I have just finished reading the three articles on the Revised Standard Version. I am hoping and praying our Missouri Synod will not accept the Revised Version.

Littlefield, Tex. E. C. HILL

NOTE: *There is no likelihood that our Synod will adopt the RSV. Neither the Authorized (King James) Version nor Luther's, as far as we know, has ever been declared the "official" version of our Church. We hold as authoritative only the Old Testament Hebrew and the New Testament Greek texts. No translation is inspired by God.*

CORRECTION

DEAR EDITOR:

Re WITNESS, November 25, 1952, page 8, article entitled "Our Church Year."

In this article the symbol IHS is given the meaning "Iesus Hominum Salvator."

How does this agree with a quote from *Christian Symbolism in the Evangelical Churches* by Thomas Albert Stafford "This interpretation (*Iesus Hominum Salvator*) is given very frequently today, but it is totally without foundation. These letters have only one true significance; namely, they are the three first letters of the word Jesus written in Greek capitals. All dependable authorities agree on this point."

R. M. GRUNDMEIER, *Pastor*
St. John's Church

Groton, S. Dak.

"VIRGIN BIRTH"

DEAR EDITOR:

In the LUTHERAN WITNESS, December 9, Dr. G. V. Schick says: "We are well aware that our faith in the Virgin Birth does not depend on any uninspired translation, but on the inspired Word found in Matt. 1:25." But our faith in the truth that Isaiah *had foretold* that a "virgin" should conceive does depend on a *correct* translation of the inspired Word found in Is. 7:14, as is clearly seen from Matt. 1:22, 23. Merely to state that a translation is not to one's "liking" and failure to condemn the RSV in this instance as a *false* translation is a concession to unbelief and opens the door to further denial of the truth of God's Word.

Morrison, Ill. THEO. DIERKS, S. T. D.

NOTE: *Dr. Dierks is no doubt well aware that the word in Isaiah to which he refers denotes an unmarried young woman who has reached sexual maturity. Dr. Stoeckhardt in his commentary states that the noun "bezeichnet ein mannbares Maedchen." To claim that "virgin" is the only correct translation is going too far. Dr. Dierks certainly does not want to advocate that every Septuagint quotation which the New Testament has, must fix our translation from the original Hebrew. Both translations, "young woman" and "virgin," are technically correct, and "virgin," for obvious reasons, is more to our liking. — G. V. S.*

✠

THE COVER

"Ski Trail at Timberline" in Oregon. Ray Atkeson Photo from A. Devaney, Inc.

The Lutheran Witness

Official Organ of
The Lutheran Church — Missouri Synod

Published biweekly by
CONCORDIA PUBLISHING HOUSE
O. A. Dorn, General Manager
3558 S. Jefferson Ave., St. Louis 18, Mo.

Direct all correspondence on business matters and changes of address to the Business Office. Changes cannot be made without the old address as well as the new. If possible, please send address stencil impression from a recent issue, and note postal zone number for new address if city requires it. Three weeks' notice required.

EDITORIAL STAFF
Lorenz F. Blankenbuehler, Editor

ASSOCIATE EDITORS

Victor Bartling	**Alfred von Rohr Sauer**
Otto E. Sohn	**Paul Juergensen**
Lewis C. Niemoeller	**John M. Runge**

Harriet E. Schwenk, Assistant to the Editor

All articles, church news, announcements, obituaries, poems intended for publication in this paper, all books for review, and all general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations.

PRINTED IN U. S. A.

Published biweekly by Concordia Publishing House, O. A. Dorn, General Manager, 3558 S. Jefferson Ave., St. Louis 18, Mo. Subscription: $1.50 a year, strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

DIAPASON OF JOY

By MARTIN H. FRANZMANN
Professor, New Testament Exegesis
Concordia Seminary, St. Louis

COURTESY, LIBRARY, CITY ART MUSEUM OF ST. LOUIS

"Adoration," by a 15th century Flemish artist

Epiphany — the appearance to us of the grace of God in Christ Jesus, ever recurrent in every proclamation thereof — spells the turning of repentance. Epiphany spells walking, running in the *light*. It spells striving.

Out of the repentance and in and through all striving, through all the battling polyphony of the myriad voices that make up the music of the Christian life, there sounds the rich, the steady, the unceasingly sonorous and confidently booming diapason of joy. David prayed: "Let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them; let them also that love Thy name be joyful in Thee." David's prayer has been answered millions of times for all manner of men in all sorts of conditions, including some strange and joyless conditions. It was answered for St. Paul, in prison and on trial, with his life still on the razor's edge. But his bonds had become manifest as bonds in Christ; His Lord had kept His promise: "So must thou bear witness also at Rome." Christ was being proclaimed, the light of Epiphany was breaking in all the palace and in all other places too. And that light was enough to sweep before it the grief and the frustration of imprisonment. But St. Paul had more and worse than that to bear. The turn which his trial had taken had encouraged others to proclaim the Gospel of Christ too; but some of them had poured the rancor of their petty selves into the sweetness of that act and were preaching out of envy and strife to make Paul feel the restriction of his bonds the more. They preached in competition, with the insulting implication that Paul's mind and motives were as petty and greasy as their own. They made the glad tidings of great joy the plaything of their strutting ambition and an instrument of pain for another. But it is stout and durable stuff, this Epiphanic joy, and it breaks through this miasmic matter too. "What then? Notwithstanding, every way, whether in pretense, or in truth, Christ is preached," St. Paul wrote to the Philippians. He knew that the spreading light must needs cast heavy shadows; he knew, too, that God can ladle out good food with rusty spoons. His joy is not a placid delight in his personal success. His is the joy of one separated unto the Gospel, the proclaimer's joy centered outside his ego, in Christ, and he can rejoice that Christ is proclaimed, that the Lord of Epiphany is being preached.

Joy in Suffering

His life is Christ. His joy is Christ, and so he can rejoice in spite of suffering: "Yea, and if I be offered upon the sacrifice and service of your faith, I *joy* and *rejoice* with you all." He can rejoice in the midst of suffering and grief. It is part of the paradox of the treasures in earthen vessels, the triumphant apostolate. "Sorrowful, yet always rejoicing" is the signature of the lives of these beggars that make many rich. He can rejoice because of suffering: "I, Paul, . . . rejoice in my sufferings for you."

Fruits

This joy of the proclaimer embraces also the effect and fruits of the proclaimed Gospel: Paul's converts are his "joy and his crown." And this counts not only of his own converts: the Roman church was another's planting; yet he can say of them: "Your obedience is come abroad to all men. I am glad therefore on your behalf." Being in spirit with the Colossians, who have never seen his face, he delights in the vision of the firm and ordered ranks of these soldiers of Christ. He delights in the Corinthians' repentance and renewed obedience: "Now I *rejoice*, not that ye were made sorry, but that ye sorrowed to repentance."

How completely selfless this joy of St. Paul's is we see most clearly from another passage addressed to those wayward spiritual snobs, the saints of Corinth: He has threatened to come with the stick, finally and definitively, since they seek proof of Christ speaking in him — and nothing but the fury of a Temple-cleansing Christ will do — but he begs them to make it unnecessary: "For we are glad when we are weak and ye are strong." St. Paul's joy is Gospel-centered, and his joy is his grateful and determined Yea to the Word of Christ that can create and sustain new, eternal life in men. It is, ultimately, his Amen to God's redemptive act in Christ Jesus, effectually continued in the proclaimed Good News.

Heirs of the Apostles

We are not Apostles; but we have the Apostles' word, the witness of their joy, and each of us in the possession of that word can say with Tertullian: "I am the heir of the Apostles." To succeed to the Apostles' word is the only Apostolic succession worth the consideration of serious men. Their word lives in us and sounds out through us, so that we become proclaimers too and share in the proclaimer's joy. That joy in the Gospel will be great in pro-

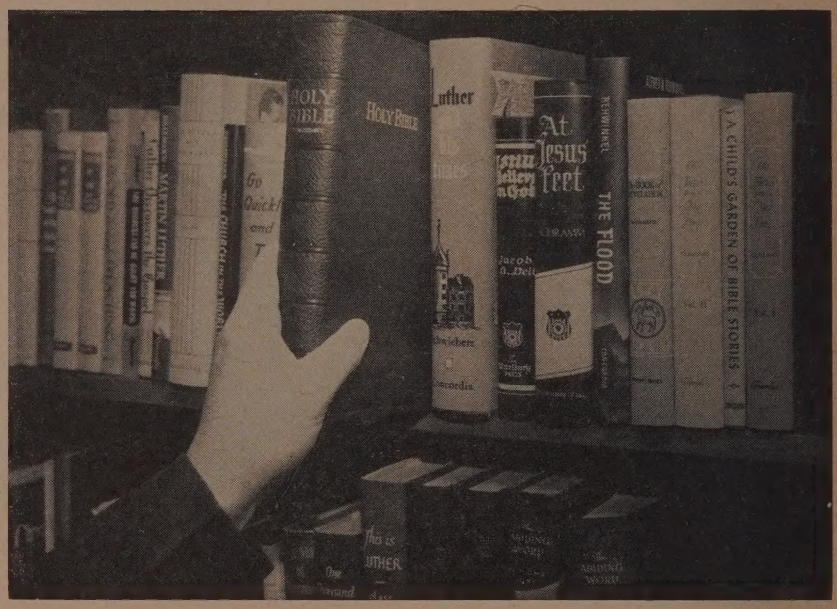
(Continued on page 13)

VINCE HERR, JR., PHOTO

Top: Bible class at Holy Cross Church, the Rev. W. A. Raedeke, pastor, Collinsville, Ill.

The Bible Study Advance

By HERMAN A. ETZOLD
Pastor, St. Stephen's Church, St. Louis, Mo.



This issue of the LUTHERAN WITNESS introduces the Bible Study Advance, a program that has been nine months in planning. It may well be considered the foremost project of our Church in 1953. Exclusively spiritual in character and emphasis, its purpose is to increase the spirituality of congregations and individual members. Certainly there is great hope for the future effectiveness of our Church when it resolves uncompromisingly to "remember the name of the Lord" with a new emphasis on Bible study, for only the Word of God can build us up in Christian faith and life.

Old and New

Essentially there is nothing new in the Bible Study Advance for alert congregations of our Synod. The purpose and the ideal of our work as Christian congregations has always been to bring Bible truths to the hearts of people. That has ever been the purpose in our circles of the sermon, confirmation instruction, Sunday school, day school, vacation Bible school, and the *Christenlehre* of days gone by. The founding fathers encouraged private reading of the Bible, home devotions, and Bible study.

There is something refreshingly new, however, in the "Advance" which is planned. It presents a new emphasis on Bible study for adults. The Bible Study Advance lifts the problem out of the realm of mere admonition to study the Bible and seeks actually to lead people into group study of the Bible. It sets up a concrete program, presents a new goal, a new approach, a new method, and provides new helps.

The Bible Study Advance enlists the people themselves. The work of planning and administering the program is put into the hands of a committee appointed by the congregation. More laymen must be trained to teach Bible classes. The members of the Bible classes themselves will seek to enlist others in the study of God's Word. The pastor supplies counsel, guidance, and instruction.

Here is a new emphasis directly related to the basic business which Jesus gave the Church to do in His command: "Teach them to observe all things whatsoever I have commanded you."

A New Goal

One goal of the Bible Study Advance is to establish more Bible classes in the congregation. For effective teaching the average church needs such classes for its high school youth, its young people, and for its adults. The ultimate goal is to enroll all members of the church in Bible classes. As long as there are members who do not attend, our task is not completed. We insist that our children receive regular training in the Word of God. Why stop with children? There is no stage in our earthly life when we can afford to stop growing "in grace and in the knowledge of our Lord and Savior Jesus Christ." Each church is asked to set its own enrollment and attendance goals.

The chief purpose of the Bible Study Advance is "to win, keep, train, and use people for Christ." And what blessings will flow from Bible study! If we believe that the Bible is God's Word, as we say we do, then such study will also accomplish God's purposes in the hearts of those who study the Bible: develop strong Christian convictions through familiarity with the Word; make us capable of judging doctrine; give us understanding of the divine truths pertaining to God, the soul, and heaven; prepare people for service to Christ and for leadership in His Church; keep fresh in our memories what we are quick to forget; promote the growth of "the inner man"; keep us close to Jesus; enable us to endure to the end and finally receive the crown of life. We cannot exhaust the blessings that come to our hearts through the study of the Holy Scriptures.

A congregation can have no higher goal than to promote the study of the Bible among its members. Why? Because the program of the Church in the areas of missions, education, stewardship, soul keeping, and family life depends upon knowing and following God's Word.

A New Approach

Whereas in the past we have usually expected our pastors to stress Bible study and these exhortations were often not followed, the Bible Study Advance is a program of action.

Each congregation is asked to take an inventory and set in motion its enlistment program.

The work in the local church will enjoy the encouragement of all the sister churches of Synod and the help of the District Board of Education and of Synod's Board for Parish Education.

The Bible Study Advance is a concerted effort to accomplish what feeble individual attempts find difficult to do.

A New Method

It is easy to deplore the spiritual poverty of our day. It is not so easy to do something about it. But that exactly is the task of the Church! And if we want a program of Bible study in our local church, we must be ready to pay the price for it in terms of work. The Bible Study Advance shows how your congregation can

1. Enlist interest with a *Bible Rally.* The whole congregation should become familiar with the plans and receive the necessary stimulation.

2. Begin the enrollment drive with an *Enlistment Meeting,* in which people will be given an opportunity to enroll in Bible class. A new film, "Dedicated Men," may be shown at this meeting.

3. Set up a continuous *Recruitment Program.* Members of the Bible class will be encouraged to bring others.

4. Organize *New Bible Classes.* Divide the classes too large for effective teaching. Provide classes for various age levels.

5. Enroll all *New Church Members.* Every new adult class is a new opportunity for the Bible class. Every Junior confirmation class should continue the study of the Word in a Bible class composed of people of the same age.

6. Use the *Bible Filmstrips* to visualize the Bible Study Advance. These new filmstrips are an effective tool with which to help parents and teachers make Bible teaching interesting and effective.

There is hardly a congregation that cannot do most of these simple things if its members have a will to work.

New Helps

Everything which the pastor, the Bible Study Advance Committee, the congregation, and the Bible classes need for an effective program is provided in the congregational manual *Take the Sword of the Spirit* and the booklet *Enlisting People,* by the Rev. Oscar E. Feucht. Here are your blueprints for action. These two books list other resource materials, 16 tracts, record cards, teaching helps, and ideas for publicizing the work of Bible classes. The Bible Study Advance materials of the Board for Parish Education are practical and concrete; but they will serve a purpose only if they are now studied carefully and used intelligently in the congregation.

The Possibilities

What will happen in our Church if this larger program of Bible study is set in motion? Can we be sure that it will succeed? That can be answered only by pointing out that it has succeeded where it was tried. The program is not a mere idealistic dream of the swivel-chair official. It was developed on the basis of study and experiment. Many congregations and individuals have asked: "But how can we get people to come to Bible class?" The B. S. A. materials supply the answer. The interest manifested by the lay people in the Bible study program indicates that the program will succeed. Many have been longing for such an opportunity.

"The proof of the pudding lies in the eating." Let's try it! But it will not be accomplished by the faint heart or a weak effort. Work is involved, time must be spent, and obstacles must be overcome if we want results.

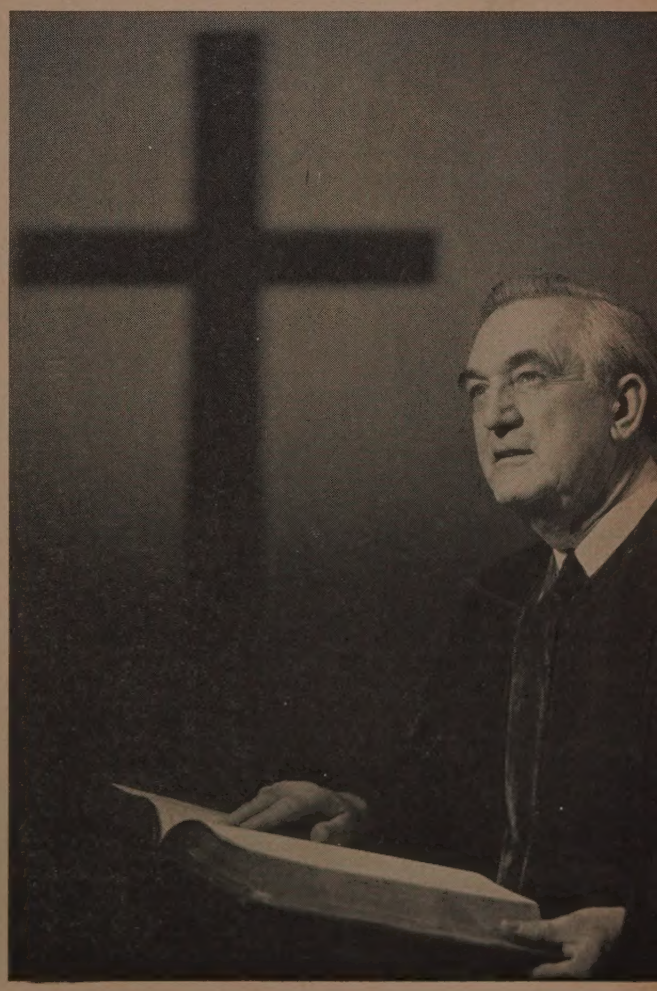
The Blessings

What are the blessings of a Bible class program? A leadership will be trained that is rooted and grounded in the Word of God. Soul winners will be prepared when people study the Bible. Capable workers for Sunday school, vacation Bible school, and other projects can be recruited and trained in Bible classes. Parents will find aid and guidance for Christian parenthood. What tremendous power to change and influence human lives lies in the Word of God! Can we afford not to tap that power more freely?

God has blessed the mission program of our churches with many adult accessions in the past years. We have been "lengthening the cords." Now we need to "strengthen the stakes" with an intensive program of Christian education on the adolescent and the adult level. The Bible class is needed to undergird earlier instruction; to further indoctrinate and assimilate the 200,000 adults we have gained in the last six years; to help our high school youth continue to grow spiritually (60 per cent of these young people are not now enrolled in Bible classes); to help reduce the losses through defection and lack of interest. How will most of our young people and adults actually be guided into the 66 sacred books we call the Bible if there are no Bible classes to encourage and lead them? Inward growth in spirituality is as essential to the continuance and the strength of the church as outward growth in numbers.

The need for united action in the Bible Study Advance reminds us of a story: A child was lost in a wheat field. The people of the community searched in vain for days. Finally the father said, "We must go about this in a different way." Upon his suggestion the people joined hands and crossed the wheat field. The child was found, but it was dead. Then came the tragic realization: "We joined hands too late."

The Bible Study Advance is the call to join hands now and do the task together as individual members and as churches of our Synod.



"If we believe that the Bible is God's Word, as we say we do, then such study will also accomplish God's purposes in the hearts of those who study the Bible."

H. ARMSTRONG ROBERTS

Back to the Bible—Daily!

By MARTIN WALKER
Pastor Emeritus, Calvary Church, Buffalo, N. Y.

The Word they still shall let remain.

On each recurring Reformation Festival we sing those words in our own churches and at impressive rallies. We sing them with gusto. We catch something of their heroic fervor. But do we sense what they meant to Martin Luther? Do we truly understand the obligation which the singing of those words imposes on us?

The Word Supreme

With the Bible in hand the lone Monk of Wittenberg flung out his challenge to the entrenched powers of Church and State. With the Word of God in his heart he defied the authority of Popes and councils. He was under the ban of the Church and the empire. He was unafraid. He was determined that that Word must remain. That Word dare not be banned. That Word they cannot destroy. For it is the Word of All-wise and Almighty God, the Word of the victorious and ever-living Christ.

Can we look upon the heroic figure of the great Reformer and not pray: "Lord, give us such a faith as this"?

How do we obtain such a world-conquering faith? Only by hearing, reading, and believing the Word of God. And this Word God gives us in the Sacred Scriptures — His holy will in the Law and His good and gracious will in the Gospel. The more Luther searched the Scriptures, the stronger and bolder became his faith.

Inspired by God

Thank God, our Lutheran Church, more particularly our Missouri Synod, still holds to the Apostolic statement: "All Scripture is given by inspiration of God." We cannot understand and we should not attempt to define this divine process used by God, with whom "nothing shall be impossible." It is enough for us to believe and hold fast to the declaration: "Holy men of God spake as they were moved by the Holy Ghost." This God-breathed Word is the sole source of doctrine in our Lutheran Church.

Christ the Center

There must be no compromise between truth and error. Jesus said, "I am . . . the Truth." And to those who by His own Word had come to faith in Him Jesus said: "If ye continue in My Word, then are ye My disciples indeed; and *ye shall know the truth,* and *the truth shall make you free.*" This truth, as imparted by Christ, is deposited in the Bible. Would you know the truth? Then "search the Scriptures!"

The most impelling motive for an ever-continuing study of the Sacred Scriptures is that, as Luther says, "Christ is wrapped up in them." Jesus Himself declared: "Moses wrote of Me." Without Christ the story of Creation and the history of Israel lose their chief significance. Again He said: "They testify of Me." The Scriptures to which He referred were the very same body of writings which even now make up the Old Testament.

Yes, Christ is the Sum and Substance of the Old Testament; therefore we should not neglect it in our Bible reading. Our Church Fathers said: "The New Testament lies enfolded in the Old Testament; and the Old Testament is unfolded in the New Testament." Jesus Christ, Son of God and Son of Man, Savior of Jew and Gentile alike, is the Sun and Center of the New Testament. The chief purpose of the whole Bible is to reveal God's wondrously gracious plan of redemption for a lost and condemned world.

Why, then, do we not read our Bible more regularly? The most general excuse is lack of time. But we do find time for things we believe to be necessary. Perhaps what we need is a deeper conviction that daily Bible reading is a necessity for a larger knowledge of God, a stronger faith in Christ as our Savior, and a richer portion of His Spirit for godly living and for loving service.

Soul Nourishment

Are you interested in nutrition? "Man does not live by bread alone." Jesus spoke those words, repeating what God had said centuries before through Moses to Israel. Each generation needs to be reminded that man does not live by bread, by physical food, alone. Man has a soul to be nourished, not for this life only, but for that which is to come. That nourishment is in the Bible. Are you perhaps taking vitamins for your physical health and strength? The Bible is a storehouse of vitamins for the soul. Better take these regularly to build up spiritual vitality. Jeremiah testifies: "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart."

Start Today

There is but one way to learn the value of regular reading in the Bible, and that is by experience. Start today. Begin with the prayer: "Open Thou mine eyes that I may behold wondrous things out of Thy Law." Read all of Psalm 119 in one sitting. Then read one section a day until you catch the spirit of David. Note how the Word of God became more precious to him the more he meditated on it. He found the Word helpful in every situation of life. So will you. Then prayerfully map out some plan for daily reading.

We are living in a disturbed and distressed world. We are faced by perplexing problems and are beset by fear and anxiety. Yet, as in ages past, the fundamental problem is sin — our own sin and the sin of our neighbor. For that problem Christ is the only Answer. All other problems stem from sin — man's estrangement from God. Hence in Christ and His reconciliation we find the solution. He is our Peace.

With the Bible in our hand we are sitting at the feet of the Teacher come from God. "In Him are hid all the treasures of wisdom and knowledge." We make a sad mistake when we deny ourselves the privilege of having Jesus Himself speak to us words of life and light, truth and grace, courage and strength, comfort and hope.

Back to the Bible — *daily!*

Most of the members of Holy Cross Church, Newton, N. C., attend the Bible Class, which the Rev. R. P. Sieving, pastor, teaches.

We Laymen Are Ready

By PAUL FRIEDRICH
Executive Director, Lutheran Laymen's League

One of the historic and characteristic parts of the organizational structure of our congregations in The Lutheran Church — Missouri Synod is the voters' assembly, or the congregational meeting. This assembly of male communicant members of the congregation, according to the constitution of every congregation, humanly speaking, controls the destiny of each congregation and, in the final analysis, also the destiny of The Lutheran Church — Missouri Synod. Because of this arrangement our church is truly democratic in the administration of church affairs, for, although it is not the congregation, the voters' assembly *represents* the entire congregation.

Voters' Assembly

That, at least, is the theory. Practice has not always kept step with theory. All too often the voters' assembly becomes a droning session, in which minor expenses are approved, building maintenance and repair problems which should be routine are permitted to consume valuable time, and all sorts of secondary matters are blown into major problems. It is small wonder, then, that the attendance at voters' meetings in many of our churches is shamefully poor.

Thank God, a new day is dawning. In many of our congregations we see business matters of the church being handled in a businesslike manner by men well qualified by training and experience. Here obviously is an area of the church's work where the banker, the insurance man, the contractor, the engineer, the craftsman, and other trained laymen can expedite the business of the church as far as its property and its finances are concerned. All this must be done in a decent, orderly way, of course, and it is up to the voters' assembly to develop an organizational and supervisory program that assigns duties, fixes responsibility, and provides the necessary financing, accounting, and reporting.

Missing Ingredient

What is the missing ingredient? Are these procedures for dispatching the church's business the major item of interest for our laymen? We definitely think not. Our visits to churches and laymen's meetings in all parts of the United States have convinced us that this conclusion is correct: Our laymen are looking for instruction, information, and indoctrination in God's Word and in the application of the Word to their daily lives.

Let us remember that our pastors are primarily teachers — teachers of the divine truths and of their application to each person's individual life. While it is true that most sermons are preached with these objectives in mind, it is equally true that a sermon once a week is hardly enough to do justice to so important a matter.

Supplemental Instruction

The sermon has an indispensable function in our public worship, and all of us cherish these periods when our pastor expounds God's Word to us. On the other hand, for thorough indoctrination, the sermon and the service must be supplemented with other instructional periods in which the discussion method, the workshop principle of teaching, can be employed on a more informal plane. To do this effectively, the groups should be fairly small, but there should be many such groups in each congregation. What would you think of a school, for instance, which had 500 students and only one teacher, with the class meeting only once a week? Isn't this precisely what is happening in a congregation where there are 500 persons at the service on Sunday morning. Too often they receive no further instruction till the next Sunday.

L. L. L. Resolutions

We laymen are truly happy that our congregations, under a general plan developed by Synod's Adult Education Department, are launching an intensive effort to organize additional Bible classes. This effort was enthusiastically endorsed by the national convention of the L. L. L. in New York last summer, and since then each of the 39 districts has also adopted a similar resolution. Here are the main parts of these resolutions:

RESOLVED, That every member of the L. L. L. be urged to

a) Make Bible reading a part of his daily schedule;

b) Make Bible reading a part of the daily family worship;

c) Help organize Bible classes where there are now no such classes;

d) Attend Bible class regularly;

e) Prepare to teach a Bible class if at all possible;

f) Encourage our fellow Lutherans and others to do likewise; and be it finally

RESOLVED, That we pray that the Triune God may bless our efforts richly, so that all of us, by being better hearers of God's Word, may also be more effective doers in the work of the Kingdom.

Pledge of Co-operation

Each one of the L. L. L.'s 39 district presidents has pledged himself to cooperate with the Education Committee of his synodical District in the furtherance of this program, and the national office of the L. L. L. has assigned one of its staff members to work with Synod's Adult Education Department.

We are confident that laymen in every congregation, once they understand what the purposes and objectives of this program are, will participate actively in making it effective.

Call for Bible Teachers

For such Bible study many teachers will be needed, for we cannot expect our pastors and our parochial school teachers to carry this additional burden without help. Our pastors can be most effective, we believe, by organizing training classes for the men of the church who have the talent, the interest, and the consecration to serve as Bible class teachers. The organization of such training classes will in itself give added impetus and direction to this revival of interest in the study of God's Holy Word.

Pray for Success

If ever there was a joint effort by the congregations and members of our Church for whose success every pastor, every teacher, every congregation, and every member of the church should pray earnestly and without ceasing, it is this Bible Study Advance. May God bless this joint effort!

We need hundreds of willing laymen to serve as Bible study teachers
A. DEVANEY, INC.

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

His Name Was Called Jesus

The old year with its heartaches and happiness, its troubles and triumphs, its struggles and successes, has vanished into eternity. Its record is irrevocable. We cannot retrace our steps nor pass that way again but must turn our backs to the past and face the future.

Before us lies the unalterable course of the new year veiled in obscurity and darkness. We know not what the future holds. Like an infant about to take its first steps, we hesitate on the threshold and realize our utter helplessness to make this journey alone.

Thank God, we need not walk alone. On New Year's Day the Christ Child received the sacrament of circumcision and was named *Jesus,* that is, Savior, Redeemer, Helper. He came to save us from our sins and to be our ever-present Help in time of trouble. He is Emmanuel, God with us. He, the eternal, changeless Christ, true God from everlasting to everlasting, came to dwell among us and be with us always even unto the end of the world. If He be with us, who or what can be against us?

Ours is the blessed privilege to face the future of another year fearlessly and in the name of the Babe of Bethlehem, Emmanuel, God with us, and to say with the Psalmist: "God is our Refuge and Strength, a very present Help in trouble. Therefore will not we fear."

What Will the Future Bring?

A true child of God is neither a happy-go-lucky optimist nor a grim-faced pessimist but a realistic optimist or, if you prefer, an optimistic realist. All of which means: A sincere Christian seeks to avoid extremes. He is indeed aware that the Gospel of Jesus Christ is the power of God unto salvation, able to crush the hardest human hearts and to make them recipients of God's grace. Yet he harbors no illusion that Christianity will ever bring all men under the scepter of Christ's grace. He is only too painfully aware of Scripture's many prophecies which predict perilous times. While he therefore works cheerfully in the Master's cause, he knows that there will be many disappointments.

On the other hand, the true Christian is not a pessimist who believes that the Church is doomed and all labor in the Kingdom in vain. The days indeed are evil; they will even become worse; but the Lord of the Church will never abdicate nor be cast from His throne. The gates of hell shall not prevail against His Church. So the Christian, knowing full well that there will always be fruit, labors on.

What will the future bring? How will things look twenty-five, fifty years from now? Will our Church still possess its identity? Will it still espouse purity in doctrine and practice? We cannot give the answer now. Most of us will not be living. But one thing we should do immediately. In optimistic realism we should refuse to yield to a spirit of defeatism and resolutely continue to preach the Word in season and out of season, knowing that it will never return void. God's people always gain the victory in battle, though only in the measure in which the Lord is pleased to give it. That is our reason for optimism.

Yet Another Poll

According to *Time,* October 6, 1952, a poll made by a large advertising firm presented figures concerning the Bible. Ninety per cent of the housewives polled indicated that Protestants owned Bibles. Most Protestant homes have more than one. Most Americans keep their Bibles in the living room, 47 per cent on a bookshelf, 28 per cent on a table, 32 per cent keep their Bible (or a second copy) on a bedside table. Almost all Americans (95 per cent) read their Bible at some time or another; 41 per cent read it at least once a week; only 18 per cent read it every day; 52 per cent say they read their Bible to "study it"; 40 per cent say they read it as literature. The rest read it both ways.

Whether this report represents the whole American picture, we do not know, but it does bring out the fact that it shows some improvement over a similar poll taken some 25 years ago.

We hope that all who search the Scriptures, even those who read God's Word as literature, will find eternal life, for the Scriptures testify of Christ, the Redeemer.

Vision for the Blind

Sometime ago, at synodical headquarters in the Lutheran Building in St. Louis, we visited our Lutheran Library for the Blind. It did our heart good to learn that also in this area our Church is awake to its missionary opportunities.

There are three kinds of blindness, and all are the result of sin. There is physical blindness. Those thus afflicted are deprived of the most precious of senses. The nations of antiquity felt no compassion for these unfortunates; the fundamental conceptions of merciful charity and sympathetic regard for the needs of one's fellow men were quite foreign to their civilizations. During His stay on earth Jesus had compassion on the blind, and as Christianity made headway in the world and the pervading power of the Gospel made its influence felt, institutions of mercy were founded; asylums were maintained for the care of the helpless; literature in Braille and Moon were distributed among the sightless. To the glory of the Christian Church it can be said that it pioneered in merciful service to the handicapped.

Then there is intellectual and emotional blindness — ignorance, low ideals, narrow outlook, prejudice, poor judgment, failure to know what is best and wisest in life. Much of the ill and the confusion in the world today stems from such blindness; misunderstanding among nations, strife between employers and employees, violations of human rights, and marital discord could be avoided to a great extent if all concerned would follow Christ's precepts as laid down in His Sermon on the Mount. We sing in one of our beautiful Advent hymns, "He comes from thickest films of vice to clear the mental ray."

And then there is spiritual blindness — ignorance of God and the truth of His saving Word, ignorance of heaven

and the destiny of the soul, ignorance of the highest hopes and joys of the true life. By nature all mankind is enveloped in spiritual blindness; this is the saddest form of blindness and the most far-reaching in its consequences.

Those without physical sight are denied ordinary access to the Sacred Volume, with its life-giving, life-sustaining promises of the Savior and the means by which the Holy Spirit can enter the heart to effect regeneration. Here our Lutheran Library for the Blind extends a helping hand. It has for lending purposes about a thousand volumes of Braille and Moon type books, including the Bible and other religious volumes. Also available are many Talking Book records. The U. S. Post Office delivers and returns these materials free of charge. In addition to this, hymnals, catechisms, and prayer books are distributed among the blind and are given gratis to those who cannot afford to buy them. The entire project is supported by contributions from women's organizations, memorial wreaths, and private contributions. In this way our Lutheran Library for the Blind carries on its work, giving vision to the blind — opening the eyes of the soul.

Will You Help?

The colleges and universities of our country are feeling the financial pinch. A recently released three-year study of the Commission on Financing Higher Education reveals inflationary pressure is putting many a college into the red. Even Harvard University, with an all-time high endowment of $309,000,000, closed its last fiscal year with an operating deficit of $161,884. To aid the colleges, the commission urges increased contributions from various sources: alumni, corporations, labor groups, and churches.

Our own university at Valparaiso is also affected by this situation. Valparaiso was established for the same purpose for which our parochial schools and high schools (thank God their number is growing) were founded: Education of our youth under Christian influences at schools where the searchlight of the divine Word is thrown upon every subject in the curriculum — effective means to preserve the faith of our youth.

How can you help?

1. Urge your congregation to take part in the collection for Valparaiso, which, with the permission of the synodical Board of Directors, has been set for the last Sunday in January.

2. In case your congregation does not see its way clear to have a general collection on that Sunday, suggest that everyone be given an opportunity to contribute.

3. Join the Lutheran University Association, which owns and operates the school and which will furnish information on request.

4. Choose Valparaiso for *your* high school graduates. Persuade some of the 25,000 students of our Synod now attending secular colleges to transfer to Valparaiso if feasible.

Valparaiso needs your help!

The Family and Old Age Security

A family should provide respect, love, opportunity, and security for all its members. Parents are there for the children, and not the children for the parents, particularly when they are young. Parents provide for them and train them. Such training diminishes as children grow up.

On the other hand, as children become adults and parents reach old age, the latter need the same benefits that worked toward the development of the children, namely, respect, love, security, and enough opportunity to meet their need for self-expression. The Bible enunciates the principle for children: "Let them [the children] learn to requite their parents." And in the Early Church, widows were not acceptable as public charges if they had children. Those who provide not for their own, whether they be parents or children, the Apostle says, are worse than infidels.

To meet these mutual problems, every effort should be made to develop the family spirit and family responsibility. Further disintegration of the family will lead to government socialization, not as an expedient, but as a necessity. Spiritual love and true godliness should supplant selfishness. A God-pleasing pattern of family life and a sense of security in the home would have a wholesome effect on the whole nation.

Greetings!

We welcome to our family of WITNESS Supplements the *Southern District Bulletin,* which through a subsidy of the District will be sent to every home of the District during 1953. The Revs. Paul G. Bretscher, Anton Jehn, Bernhard Kurzweg, and Paul Streufert are the present Editorial Committee. May this new Supplement be a blessing for District and Synod!

We hope that soon all Districts will see their way clear to issue LUTHERAN WITNESS Supplements, so that the circle of the synodical publications will be complete.

Mother's Influence

Bishop Otto Dibelius of Berlin, head of the Evangelical Church of Germany, has recently given significant expression to the power of the Christian mother and the home, of which she is the center. Speaking on the occasion of an Evangelical Week at Cologne, the bishop asserted that in the Soviet-dominated East Zone mothers have proved stronger than the state schools in educating their children, and that the family's influence has proved greater than political agitation. He pledged that the Church in the Soviet Zone will, therefore, continue to defend the integrity of the family against all governmental assaults. In America we have not yet felt the pressure of godless Communism. But other dangerous "isms," especially secularism, which consciously or unconsciously tries to run life without God, affect us every day. One of the strongest defenses against these evil forces is the God-fearing mother. God strengthen her hand! Her responsibility matches her privilege in greatness.

"Doing Valiantly"

In a recent parish bulletin the pastor has this to say: "My spirit of hopefulness seldom sags. If it does, I can easily bring it up to its normal level by thinking of the many members of the church who are doing valiantly for their Lord. For example, I never cease to have gratitude for the great number of people who in this church give of themselves in service in the many organizations. They give time and talent with joy. They love their work because they love their Lord. Our officers honor their office by their devotion to their many tasks." Could your pastor say this of you?

Don't Give Away Your Bible!

Give away your Bible? You wouldn't do that, you say — not *you* and not *your* Bible. Don't be too sure! It's been done by Christians who were as sure and sincere as you and loved God's Word as much as you do.

There are two obvious ways of giving up your Bible, either by actually giving away the Book or by failing to use it. One is as disastrous as the other. Disuse is the more common way of surrendering it. If you want to keep your Bible, read it privately.

Emphasis on the importance of individual Bible reading in no way denies the fact that people have been saved and are being saved without reading the Bible. In the early days of the world there was no written Word of God. The long-lived patriarchs taught the way to salvation by word of mouth. At all times there have been people who could not read. Many came to faith and were preserved in it through the spoken Word. We who are literate should use our skill first of all to study God's Word.

God's Command

Too many Christians content themselves with the spoken Word of God, and often a minimum of it, when they have the entire treasure of Holy Scripture at their beck and call. They often forget that God gave the written Word, among other purposes, for individual reading and study. Scripture admonishes us not only to *hear,* but to *read, study,* and *search.*

At the bottom of much of the neglect of personal Bible reading is the idea that, after all, hearing the Word of God in church ought to be enough. It is not enough, because God expects us to center our entire life in Him. He asks for daily worship and daily meditation in His Word.

Searching the Scriptures

Christians in the Early Church read and studied the Bible faithfully, although copies of the Scriptures and literacy were not nearly so commonplace then as now. The Bereans "received the Word of God with all readiness of mind and searched the Scriptures daily, whether those things were so." Even though their teachers were Paul and Silas, the Bereans checked on them, as we ought to check on our own pastors. This is exercising the priesthood which has been bestowed on every Christian and which we neglect only at our own peril. Lest we think that the zeal of the Bereans was a notable exception in the Early Church, let us be assured that Bible reading was the accepted practice; neglect of Bible reading was wrong. Even at Jesus' time this was true. When He stressed a doctrinal point with His hearers, He asked, "Did you not read in the Scriptures?" That is what Christians were expected to do. Philip found the Ethiopian reading the Prophet Isaiah. Why not? The Bible answers our questions regarding faith, life, and morals.

Danger of Neglect

What happened to the Church in later centuries? Private Bible study declined. Worshipers left decisions in spiritual matters to their priests. Before long came the rise of the authoritarian Papacy, with a gradual slipping from one error into another. Church leaders are not the sole keepers of the Word, and we dare not surrender our responsibility to them.

What would be our situation if the voice of the preacher were suddenly stilled? In some countries Christians have been oppressed, their pastors killed, imprisoned, or silenced; there the Church lives only in the hearts of the individual believers. Public worship, public preaching, Christian teaching in schools, Sunday schools, and Bible classes have been abolished. Each Christian should ask himself in what situation he would be if the same oppression came on him. The Bible we love and use we have with us always. We can meditate and pray over it.

We shall not, of course, at once understand everything we read. Neither do we understand everything at once as we study, for example, chemistry or business administration or agriculture. Often we shall have to ask for help and light. We learn gradually. The Holy Spirit expounds Scripture to us as we use it from day to day. Personal Bible study, worship in church, and instruction in Bible classes form the ideal combination for the spiritual growth of the Christian.

Blessings

Bible reading may not seem so exciting as a newspaper or a motion picture. It may not seem to have the appeal of an eloquent preacher. But the Bible has the eloquence of God's inspired writers, and it is and will be relevant for all time, for in His Word God speaks to us about today's needs and today's problems. Bible reading is more rewarding than any other reading. If we read the Scriptures, we shall not only get the conviction that the Bible is the inspired Word of God, but we shall find the answers to our needs, our hopes, our prayers. We shall equip ourselves for our duties in home, church, country, and occupation. So don't give away your Bible! Use it and grow in grace and knowledge.

WILLIAM A. KRAMER
Assistant Secretary of Lutheran Schools, St. Louis

And Jesus Said

Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. John 3:3.

Is there any more serious, gripping, searching word of Jesus recorded than the one here cited? The first Passover during Jesus' public ministry, John 2:13-25, had come and gone; many people had been deeply impressed by His teaching and the signs He performed. One of them, a member of the famous chief council in Jerusalem, whose name was Nicodemus, came to Jesus and expressed his admiration. In their conference, Jesus at once goes to the heart of the problem pertaining to man's relation to God. To see God's kingdom, that is, to enter it, to belong to the circle of those who are God's very own, a new birth is required. Money can do much, but it cannot take you into the Kingdom. An honorable ancestry is valuable, it opens many doors; but one door it cannot open, that to the Kingdom of God. To have social graces is the aim of many men and women; it can bring advancement in earthly affairs; it cannot bring one into the Kingdom. The statement of Jesus is inexorable. New seed has to be put into the ground; a new tree has to be planted, as it were; there has to be a change at the very roots of existence. How startling! You notice that things are wrong with you, you decide to turn over a new leaf and, let us say, to go to church. Very well! But do not deceive yourself. What you require is to be changed from head to foot, from the desires and impulses of your heart to the words of your mouth and the actions of your hands. Nothing more revolutionary could have been said in the days of Jesus, when outward performance of religious rites was in the forefront. Nothing more revolutionary can be said today, when many people think they can force their entrance into the Kingdom of God by manifold activities.

How is the new birth, this indispensable process, accomplished? Jesus graciously gives further information, v. 5: It is brought about through the water and the Spirit, through Baptism, the outward means, and by the Spirit of God Himself, who uses this means. He likewise uses the Word. Through these means the Spirit creates faith in Jesus Christ, the Son of God and our only Redeemer. These remarks have missed their point if they have not aroused the question in all of us: Are we reborn? Has the Spirit accomplished this gracious work in our case? Does that faith in Jesus which changes a person and makes him new live in us?

WILLIAM F. ARNDT

UNITY COMMITTEES ADOPT FINAL "COMMON CONFESSION" ARTICLES

The unity committees of the Missouri Synod and the American Lutheran Church, meeting separately and jointly at Chicago, December 8—10, adopted two additions to Part II of the *Common Confession:* "The Church and Church Fellowship" and "The Church and Anti-Christian Organizations."

Part I of the *Common Confession* was adopted by our Synod at the Milwaukee Convention in June, 1950, and by the American Lutheran Church at Columbus in October, 1950. A tentative Supplement to Part I, under the general heading "The Church in the World," was released early in 1952 as information and for discussion (see LUTHERAN WITNESS, April 15, 1952). Part II contains the following articles: "The Church's Mission," "The Church's Resources," "The Church and Its Ministrations," "The Church and the Home," "The Church and Vocation," "The Church and Education," "The Church and Government," "The Church and the World to Come."

The two added articles deal with uniformity in practice with reference to joint church work and lodgery.

Following a directive of the Milwaukee Convention, the complete Part II will be submitted to the synodical College of Presidents early in February at Chicago, and then to a joint assembly of the Presidents, Vice-Presidents, and District Presidents of the two negotiating bodies for discussion.

Members of the two unity committees are: *Missouri Synod:* Dr. J. W. Behnken, Dr. W. A. Baepler, Dr. H. Harms, Prof. M. H. Franzmann, Prof. A. O. Fuerbringer, the Rev. Geo. Meyer, the Rev. Geo. Maassel, H. Knopp, W. Blume; *American Lutheran Church:* Dr. Henry F. Schuh, Dr. H. W. Siefkes, Dr. B. J. Holm, Dr. E. C. Fendt, Dr. E. J. Braulick, Dr. L. L. Ludwig, Dr. Wm. L. Young, Fred Lentz, L. E. Fisher.

MONTANA CONVENTION

The Montana District of Synod held its convention at Kalispell, Mont., October 6—10. Dr. W. Lichtsinn, Third Vice-President of Synod, preached the convention sermon, and the Rev. John Feiertag, Chinook, the confessional sermon.

The convention theme was "Conquering with Christ," and before each session the devotions centered about that theme. Dr. A. Schwermann, president of Concordia College, Edmonton, Alberta, delivered the convention essay, "The Office of the Keys and Its Practical Applications to the Royal Priesthood."

Five new pastors joined Synod: the Revs. G. Busarow, Donald Roehl, Luther Russert, Kenneth Schwengel, and D. Fuelling. Two congregations joined the Montana District: Our Savior's at Denton; and the first organized deaf congregation of Montana, St. Mark's at Butte.

The various District boards reported on their work: the Rev. E. Leckband for the Mission Expansion Department; the Rev. A. Gierke for the Board for Parish Education; the Rev. Walter Biel for the Department of Stewardship; and the Rev. D. Ondov for the Public Relations Department. Most congregations of the District, Pastor Ondov reported, have adopted the congregation-wide subscription plan to the LUTHERAN WITNESS. The Rev. John Feiertag pointed out that there is not one parochial school in the District, but added that the District is ready to assist with help and funds in the establishment of Christian day schools in Montana.

A memorial service was held at the grave of the late Rev. A. Jordan, who served Kalispell for 30 years.

Leonard Lust reported on the meeting of the Synodical Conference.

Walter Mundt, District Treasurer, stated that as of September 15 more than $60,000 had been received from Montana's 5,000 for Conquest for Christ. This makes an average of $11.64 per communicant, which places Montana sixth among the Districts of Synod in this endeavor. DANIEL J. ONDOV

SOUTHERN ILLINOIS CONVENTION

The 29th Southern Illinois District Convention was held at St. John's Church, Red Bud, Ill., October 20—23. Dr. J. W. Behnken, President of Synod, preached the convention sermon and reported on Synod. Three of the District's circuit Visitors served as speakers at the devotions for the succeeding days. In his address the District President, Pastor H. C. Welp, drew parallels from the Christian assembly at Jerusalem to the present-day situation of the Church. Pastor G. W. Wittmer of St. Louis, Mo., read the convention essay, "The Office of the Keys for the Church of Today."

The reports of the various boards and committees of the District organization evoked lively discussions. The report of the Mission Board indicated a steady growth in all the District's missions, although no new missions were opened in the past year. Pastor E. C. Kuehnert, State Chaplain at Anna State Hospital, and Pastor Henry F. Gerecke, chaplain of State Security Hospital, who also ministers to inmates of Menard State Prison, both stated that they have received favorable commendation from State officials. The District Board for Parish Education urged further support of the Bible Study Advance movement with the definite purpose of establishing more and larger Bible classes. The Treasurer and the "Conquest for Christ" committee reported satisfactory receipts.

The convention adopted a 20-percent increase over last year in the budget for District and Synod. The basic salary of mission workers was increased to $250 a month, and various adjustments relating to the borrowing power of the Church Extension Fund were made. Pastor E. H. Bekemeyer is the new Second Vice-President.

FRANK C. FELLBAUM

SOUTHERN CONVENTION

The Southern District met for its 64th convention in First English Church, New Orleans, E. Homrighausen, pastor, October 20—24. Approximately a hundred pastors and delegates attended. Dr. Herman H. Harms, First Vice-President, presented daily, informative reports on Synod's work at home and abroad.

Dr. Alfred von Rohr Sauer of Concordia Seminary, St. Louis, delivered the essay on "The Comfort of Christ's Exaltation, with Special Reference to Pertinent Passages of the Old Testament." Copies will be made available.

The District admitted six new congregations, without dissent adopted a 1953 budget of $75,000, and called a missionary at large, who will explore and open new fields in rapidly expanding industrial areas.

With the inauguration of the congregation-wide subscription plan to the LUTHERAN WITNESS, the District will suspend publication of its *Bulletin.*

In acknowledging Dr. M. Holls' 25 years' service as District President, John P. Luecke of the District Board presented Dr. Holls with an inscribed plaque. WM. BORCHERDING

RENEW YOUR SUBSCRIPTION

With each issue of Synod's official organs the Missouri Synod reader receives a message from the church body in which he holds membership. The papers' interests are those which bear a relation to the doctrines, program, projects, the religious and secular connections of the Missouri Synod. Their business is to keep the people in this Synod advised as to what is going on within its boundaries and what is the progress of the various missionary and educational undertakings in which it is engaged. They bring to the attention of the members of our Church the various needs of co-operative effort, chiefly expressed in certain amounts of money that must be raised, as the work of the Church moves from one phase into another.—M. PIEHLER, in *Northern Illinois Messenger.*

NEWS

The January issue of *Coronet* carries the story of "The Adoption of Little Billy." The Rev. and Mrs. Herman H. Koppelmann of St. Louis (the LUTHERAN WITNESS last year printed several reports which Pastor Koppelmann, Assistant Executive Secretary of Foreign Missions, sent from his tour of our foreign fields) have adopted three sons: David, Dal, and Billy.

Lucille Koppelmann, "Coronet" says, demonstrates "how little the role of motherhood depends on giving birth," in her mothering three adopted sons, one of whom, Billy, is blind

Coronet said: "What the Koppelmanns lack in money they more than make up in love and affection, and for years their home, like some *Alice in Wonderland* fairy palace, has provided temporary sanctuary for children from State and Lutheran orphanages and from the slums. When one night they brought Lucille Koppelmann four youngsters, dirty and weeping, she merely sloshed them in the bathtub and put them to bed with the three she already had. Billy was just one more to be added to the collection. But right from the start, he began tugging at her heartstrings, and before long she was hinting to her husband that they should adopt him. 'He was such a cute little baby who snuggled up to everybody. . . . There was nothing pathetic about *him*. Anyone would have kept him after the second day.'"

Yes, the Koppelmanns knew what they were getting into. Billy was a 10-month-old, blond, blue-eyed, blind baby. Mrs. Koppelmann asked the principal of the Missouri School for the Blind for pointers on how to rear for a normal life a child born irremediably sightless. The motherhood of the Christian heroine accepted the challenge. By tilting his chin up when they fed him, and by dangling a watch over his head to make his ear search for the sound, the parents taught Billy, who normally dropped his head down, to hold it up. He learned how to play with other children, to enjoy pets, flowers, to swing, ride a bike, roller-skate. In games he knows the positions of his playmates by hearing their footsteps and their giggles. Around the house he does his share of routine jobs, as his brothers do. Billy, who will be ten years old on July 14, attends Sunday school at Holy Cross Lutheran Church.

Coronet concludes: "There is no self-consciousness now in confident little Billy, either about his blindness or his adoption. He knows he has some limitations, but so have a lot of other little boys. . . . A neighbor aptly summed up the adoption of little Billy by saying: 'The good Lord surely knew who to give that blind kid to.'"

Synod's TV film series, "This Is the Life," is drawing mountains of mail. After only eight weeks on the air, Lutheran Television Productions office, located in the Lutheran Building, St. Louis, received about 30,000 letters. An announcement in the program offers the booklet, also entitled "This Is the Life," designed to help folks with the problems of everyday living. Nearly all the letters ask for the booklet, but many write at length in praise of the programs. Others ask for help with personal problems. Letters come from people in all walks of life, from ministers of many denominations, from professional people, and from average Americans. Although the program does not solicit financial aid, gifts from a dime to $100 are enclosed with the letters. This money is used to help defray the expense of the TV series. Sixty-one of a maximum 64 TV markets have carried the program. From all indications, Synod's TV productions have "caught on" with the public.

The Rev. H. W. Gockel is now Religious Director of Synod's TV productions.

Dr. E. R. Bertermann has accepted the appointment of Chairman for Lutheran Television Productions, Inc., to succeed Prof. L. C. Wuerffel.

George Gerhard Arkebauer, choirmaster of Zion Church (Paul L. Dannenfeldt, pastor), Fort Wayne, and conductor of the Fort Wayne Lutheran Choral Society, will direct the Defiance College Choir at the inauguration this month in Washington. When the college's president, Dr. Kevin McCann, who was one of General Eisenhower's advisers in World War II, visited the general in Denver last summer, he was asked, "If I should be elected, how would it suit you if I invited the Defiance College Choir to sing at the inauguration?" There was only one answer.

Pope Pius XII recently named 24 new Cardinals, including one American, Archbishop J. Francis A. McIntyre of Los Angeles, to bring the Sacred College back to its full strength of 70. Eleven of the new appointees are Italian and 13 non-Italian. Those who will be able to go to Rome will be installed at a special secret consistory January 12. The College of Cardinals, often referred to as "the ruling body of the Church," has no legislative function, but does elect the Pope.

The Pontiff has decreed changes for modernity and cost in the vestments of Cardinals. The cost for a minimum wardrobe for a new Cardinal has been estimated at $3,000 or more; simplification of the costume may bring a reduction of about $1,000. The long trains of the Cardinals' red capes are to be cut to half their traditional length. Cassock, mantle, and amice will be of wool rather than silk. Vatican sources announced that the Pope had modified his own vestments, selecting wool instead of silk in his attire, and simplified his slippers and other accessories. Traditionally the trains, about 23 feet long, required train-bearers. The new trains, of half this length, worn folded at the back, will dispense with train-bearers. Tailors for the Cardinals' wardrobes said they need considerable time to make new vestments and refit old ones, which are gifts from families of deceased Cardinals. The tailors are refusing all other work until January 12. The Princes of the Church receive the Cardinal's hat and ring as gifts from the Pope. The ring, which weds the Cardinal to the Church, set with a sapphire and the Pope's crest in enamel, signifies the wearer's reign as Cardinal and the fact that he is part of the Pontificate. The Pope's decree for simplified vestments is valid also for patriarchs, archbishops, bishops, abbots, prothonotaries, and others permitted to wear robes with trains.

Lutheran churches in Canada have now directly assisted more than 4,000 refugees to resettle in Canada. Travel loans are being repaid at an encouraging rate. The Executive Secretary of Canadian Lutheran World Relief said: "There is never such a time when such prevailing favorable conditions existed for the effective promotion of our immigration program. At the moment the center of the stage is ours."

A factory manager in Plymouth, Ind., after he had found that only 6 of his 100 workers were church members, instituted daily prayer services. Since devotions were started, 14 of the workers have become church members. The plant manager asked his pastor to give the men down-to-earth talks on a Bible passage.

In the Bavarian villages of Heroldsbach and Forchheim 65 Roman Catholics were excommunicated by their church authorities for continuing to propagate "false cults" concerning alleged apparitions of the Virgin Mary at Heroldsbach.

DIAPASON OF JOY

(Continued from page 3)

portion as we suffer ourselves to become small in its service. Our joy, like the joy of John the Baptist, will be "full" when we can say: "*He* must increase." Or when we can say with John the Apostle: "I have no greater joy than to hear that my children walk in the truth." Our joy will then be a rare and holy joy, for it will reflect the joy of heaven over every sinner who repents.

God at Work

The proclaimer's joy is, after all, only one aspect of that joy which is the common property of us all, the joy of those who receive. For both are centered in the Gospel. We receive the Word with much joy; the Apostles are helpers of our joy and continue and abide among us in their word for the furtherance and the *joy* of our faith. Where the Gospel comes and works, there God is royally and graciously and redemptively at work. The Kingdom of God is righteousness and peace and *joy*.

An Impulsive Force

This joy is the welcome wind that sweeps the wondrous heights on which we walk, the clean and bracing air we breathe in our daily lives: "Rejoice evermore . . . for this is the will of God in Christ Jesus concerning you." The high majesty of God is the impulsive force in it, and the life of His grace is in it. It makes us do wonderful things. What St. Paul says of the generosity of the Macedonian churches might almost serve as a description of all Christian living: "The abundance of their joy and their deep poverty abounded unto the riches of their liberality," so that they gave themselves unto the Lord. In this air of Epiphany, charged with all the power of the grace of God, we dare and do the impossible; this air transmutes the beggary of our doing into something rich and rare, and makes the gift of ourselves a gift beyond price.

Hope

Nor is this all; the night is far spent, but it is not gone; the day is near, but it is not yet. We rejoice in hope. "The God of hope fill you with all joy and peace in believing." We rejoice in the Lord, even now, for the Lord is near, and He shall come.

"Well Done"

"Then were the disciples glad when they saw the Lord." And we shall be fully and forever glad when we behold Him. Give us Thy Spirit, Lord, to be such hearers and proclaimers of Thy Word, so filled with joy in Thee and Thy Epiphany that we shall hear on that great day: "Well done, thou good and faithful servant; . . . enter thou into the *joy* of the Lord."

BOOKS

Sunday School Leader's Handbook. By Adolph H. Kramer. 76 pages, 7½×5. Concordia Publishing House, Saint Louis, Mo. 50 cents.

If you are a Sunday school superintendent and want to build better Sunday schools, you cannot afford to do without this little book. It treats such subjects as the importance and the objectives of the Sunday school, a better staff, improved attendance, organization, curriculum, teaching aids, the relation of the school to the church, the home, and the community. This *Handbook* of the Superintendent of the Northern Illinois District schools should be in the library of every congregation and every Sunday school superintendent.

Tru-Text Coloring Books, Nos. 1, 2, 3, 4. Each 16 pages, 11×8½. Concordia Publishing House, St. Louis, Mo. 15 cents each.

Each pamphlet contains eight brightly colored pictures and eight corresponding outlines for coloring. Bible stories, memory verses, poems — all with Christian application — make the coloring books interesting and educational. They will fascinate young children.

Concordia Bible Student. Timothy and Titus. January—March, 1953. 64 pages. **Concordia Bible Teacher.** Timothy and Titus. January—March, 1953. 80 pages. By J. M. Weidenschilling, S. T. D. Concordia Publishing House, St. Louis, Mo. 65 cents and $1.00 per annum, respectively.

Although intended for post-confirmation classes, these issues are excellent helps for individual Bible study of the Pastoral Epistles of St. Paul: Timothy and Titus.

The Bible Student. I and II Thessalonians. January—March, 1953. 48 pages. Prepared by J. M. Weidenschilling. Concordia Publishing House, St. Louis, Mo. Issued quarterly. $1.00 per annum. 30 cents per single copy.

For senior Bible classes, ages 18—25. Supplements the *Concordia Bible Student.* Gives the background of the Letters, outline, discussion, topics for special study. Treats especially the coming of Christ to Judgment, the Antichrist, and the doctrine of Election. Much material in brief form.

Prairie Shepherd. By Sam Rönnegard. Translated by G. Everett Arden. Augustana Book Concern, Rock Island, Ill., 1952. xii+308 pages, 5¾×8. $3.50.

This is a splendid biography of the founder of Swedish Lutheranism in America, Lars Paul Esbjörn. While not unduly laudatory, the book presents the vivid picture of a growing man at work under pioneer circumstances. The author is a Swedish pastor, the translator a professor of Augustana Seminary at Rock Island.

The Mystery of Love and Marriage. By Derrick Sherwin Bailey. Harper and Brothers, New York. 145 pages, 5½×8. $2.00.

This technical and documented study of the marriage relation reviews the data of Scripture and theologians on the two concepts of love and "one flesh." The basic thinking of this book is profound and should stimulate to a respect for the divine institution of holy matrimony.

10,000 Tom-Toms. By Jens Larsen. The Muhlenberg Press, Philadelphia, Pa. $3.50.

The author, who served as a missionary in interior Liberia, paints an authentic picture of the strange jungle people with their weird customs and inherited superstitions. What happens when the Light begins to shine in the darkness? The answer is given in the fascinating story of Kwoli, a lovable son of the jungle, who wins the reader's heart as he won the love of Kopu, the mysterious Leopard Girl. Here is a book that can be warmly recommended for adult reading, a book of which the publisher may be proud.

BOOKS ON MISSIONS

Zondervan publishers have another interesting group of missionary volumes. Dr. John Theodore Mueller of Concordia Seminary publishes his fifth volume of mission stories entitled **Great Missionaries to India,** 1952 ($1.50); he discusses outstanding names plus some not so widely known. Basil Miller publishes three also through Zondervan, **Twenty Missionary Stories from Africa, Twenty Missionary Stories from Latin America,** 1951 ($1.50 each), and **William Carey,** with some new information on the famous Protestant missionary who with little education became a noted Sanskrit scholar and brought the Bible to India in her own tongue, 1952 ($2.00). **The Untold Korea Story** is a review of Korean Christendom under the impact of the war, by Bob Pierce, told to Ken Anderson, a young Christian journalist, 1951 ($1.25).

Recent publications of the Friendship Press: **A Citizen of the Americas,** the story of Hugh Clarence Tucker, Methodist circuit rider in South America, by Lula Thomas Holmes, 1951 (20 cents). **Horseman of the Lord,** the story of Alfred Clarence Wright, Congregationalist pioneer in Mexico, by Alberto Rembao, 1951 (20 cents). Several program guides to previous volumes are now available: **More About Mexico,** by Lawrence L. Stanton, for use with **The Traded Twins,** 1951 (50 cents); **Guide for Adults on Latin America,** by Carol McAfee Morgan, for use with **We Americans: North and South** and **He Wears Orchids,** 1951 (50 cents); **Guide for Adults on Churches for Our Country's Needs,** by Mabel M. Scheibley, for use with **So Sure of Life, Mission to America,** and **Now,** 1951 (50 cents). Leslie C. Sayre, a former missionary to the Belgian Congo, writes an absorbing series of character studies symbolizing missionary problems in **Africans on Safari,** 1952 ($2.00). S. Franklin Mack provides a splendidly organized pamphlet, **This Is Africa,** with full statistics, illustrations, and bibliography (50 cents). The work of the Synodical Conference in Nigeria is not noted.

Wonderfully told is the story of Hans Egede by Erling Nicolai Rolfsrud, **White Angakok** 1952 (Augustana, $2.75). An accomplished writer with Norwegian background, Mr. Rolfsrud captures the drama and consecration of the Egede story in full degree.

MUSIC

Toccata and Fugue in D Minor. By J. S. Bach. Edited by Caspar Koch. 85 cents.

Made available in a new edition to apply modern techniques of musical notation to a great and much-played composition, that the performer might read it with greater ease. Carefully fingered and pedaled; no expression marks and a limited amount of phrasing.

Two Organ Transcriptions of Works by J. S. Bach. Caspar Koch. 75 cents.

Includes the *Saraband* from the *Suite for Violoncello-Piccolo* and the *Gigue* from the *Fourth Suite for Violoncello*. The latter arranged for pedals only. The former is simple and may be used as an organ voluntary.

Toccata in G Major for Clavier. Transcribed for organ by Caspar Koch. 75 cents.

An effective and sparkling recital number which may at times be used as a postlude. Requires a limber and clean technique.

Rondeau Le Coucou (The Cuckoo). By Louis Claude Daquin. Transcribed for organ by Caspar Koch. 75 cents.

A charming, much-played little classic for the recital, not for the church service.

Perpetuum Mobile on a Theme by Bach. Wilhelm Middelschulte. Edited by Caspar Koch. 75 cents.

For pedals alone and based on the theme from Bach's *Wedge or Scissors Fugue*. While Mr. Koch has taken some liberties with this opus, his changes do not militate against the spirit of the music. Difficult virtuoso music.

Bach, Fifteen Symphonies (Three-Part Inventions for Clavier). Arranged as organ trios by Caspar Koch. Price, $2.00.

For the advanced organ student who wishes to master the art of trio playing. Since organ trios are often ideally suited for performance as organ voluntaries, the present collection will be welcomed particularly by the more advanced type of organist. Require a clean technique. As is the case also with the other publications listed above, Hammond Organ registrations were provided by Porter Heaps.

Alleluia. (8568.) By W. A. Mozart. Arranged for organ by W. A. Goldsworthy. 60 cents.

Lovely music, which, however, should be performed as a vocal solo rather than as an organ solo.

Magnificat in C. Johann Pachelbel. Edited and the orchestral accompaniment arranged by Henry Woodward. For soli and chorus of sopranos I and II, alto, tenor, and bass; 4 trumpets, tympani, strings, bassoon, and continuo. $1.00.

C. C. Birchard and Company of Boston is to be commended for making available this wonderful composition by one of our great Lutheran masters. The music is virile and interesting throughout, and Mr. Woodward is to be congratulated for the splendid manner in which he edited this opus, which he found in the Tenbury collection of St. Michael's College in Worcestershire, England. Since the music world will observe the tercentenary of Pachelbel's birth in 1953, we herewith urge those who conduct choirs capable of singing more difficult music to present this composition in 1953. Very vocal, and the organ accompaniment will suffice. Only the Latin text has been included, but a brief table of pronunciation was published in the editor's Foreword.

WALTER E. BUSZIN

101 Chorales Harmonized by Johann Sebastian Bach. Compiled and edited by Walter E. Buszin. 96 pages. Hall and McCreary Co., Chicago. $1.00.

One of the phases in which Bach's musical genius excelled was his harmonization of chorales. Professor Buszin in this collection has chosen 101 such chorales, ranging from the simple to the elaborate, and added valuable text and tune information, some of it appearing here for the first time. Twenty of the hymns are by Luther. A topical index for the church year and a short biographical sketch of Bach are included. Here is God's plenty. Every church choir director will do well to order this excellent compilation.

DEATHS

Walter Martin Schroth (December 8, 1907, Hanover, Wis., to August 2, 1952, Charlotte, N. C.), son of Rudolf and Minna Wachholz Schroth; graduated Concordia Seminary, St. Louis, 1932; instructor at Concordia College, Austin, Tex., 1932 to 1934; assistant pastor at Shawano, Wis., 1934 to 1938; pastor, 1938 to 1945; in Public Relations Department, Valparaiso University, 1945 to 1948; pastor, Resurrection Church, Charlotte, N. C., 1948 to 1952. September 25, 1937, he married Ruth Davidson of Chicago, Ill., who with their daughter Katherine survives him. The undersigned preached at the funeral service, held in Resurrection Church, Charlotte, on 1 John 2:1, 2, the text which Pastor Schroth had chosen. Burial was in Milwaukee, Wis. JAMES L. SUMMERS

William August Roesener (February 17, 1866, Minden, Westphalia, Germany, to October 16, 1952, South Bend, Ind.), son of Henry and Louise Harre Roesener, came to U. S. when he was 14; graduated Concordia Seminary, Springfield, 1890; after a two-year vicarage at Port Huron, Mich., he was ordained at Columbia, S. Dak., 1892; served St. Peter's, North Judson, Ind., 1893 to 1906; St. Paul's, Bremen, Ind., 1906 to 1922; Trinity, Dillsboro, Ind., 1922 to 1925; St. Peter's, Vincennes, Ind., 1925 to 1942. After 50 years in the ministry, he retired. During the last ten years of his life he resided with his elder son in South Bend, Ind. His second wife, Caroline Warnke Roesener, preceded him in death by six weeks. Surviving are his sons Alfred of South Bend and Herbert of Detroit. Funeral services were conducted October 19 at Church of Our Redeemer, South Bend, where he was a member. The Rev. Richard Stuckmeyer of Chicago preached the sermon; the Rev. Theo. Kleinhans of South Bend spoke in behalf of the Pastoral Conference, and the undersigned held the committal service.

RUPERT F. UFFELMAN

Martin W. Mueller (January 27, 1889, Pittsburgh, Pa., to November 3, 1952, Farmington, Mo.), son of J. Martin and Katherine Gross Mueller; graduated Concordia College, Fort Wayne, Ind., 1910; studied one year at Concordia Seminary, St. Louis; graduated Teachers' College, River Forest, Ill., 1914; taught two years at orphanage, Marwood, Pa.; served in U. S. Army in France and in Germany, 1917 to 1919; taught at St. Luke's School, Cabot, Pa., until 1926; St. Paul's School, Farmington, Mo., where he was principal, organist, and choirmaster. Because of a heart ailment he relinquished his teaching duties in 1946, but continued as organist and choir director. Since 1946 he was also secretary to the pastor. His wife, Hannah, nee Wilhelm, one son, Eugene, and two daughters, Norma and Aline (Mrs. Robert Henry), survive him. The Rev. E. C. Pardieck, Second Vice-President of the Western District, preached the sermon at the funeral services, held in St. Paul's, Farmington, November 5; the Rev. W. Dierking, Visitor of the Iron Mountain Circuit, spoke on behalf of the circuit. The undersigned, vacancy pastor of St. Paul's, Farmington, officiated and read the committal service at St. Paul's Cemetery.

E. M. FRENTZEL

Harry Plackemeier (October 6, 1898, St. Charles, Mo., to November 10, Houston, Tex.), son of Henry and Katherina Menke Plackemeier; graduated Concordia Seminary, St. Louis, 1922; served St. Paul's, Denton, Tex., 1922 to 1928; Bethany, Houston, Tex., 1928 until his death. In the Texas District he served as Stewardship Secretary, a member of the Board of Directors, of the Stewardship Board, and of the Committee on Constitutions. In 1923, at St. Charles, Mo., he married Elsa Marie Achelpohl, who with one son and three daughters survives him. The Rev. W. M. Schreiner conducted the funeral service, held in Bethany Church, Houston, November 13; District President R. Wiederaenders spoke on behalf of the District; the undersigned read the obituary; the Rev. R. Harms officiated at the committal service in Woodlawn Cemetery, Houston.

G. W. OBENHAUS

George A. Schmidt (November 26, 1890, Chicago, Ill., to November 11, Bay St. Louis, Miss.), son of John A. and Friedericka Kruse Schmidt; graduated Concordia Seminary, St. Louis, 1914; served Grace (Colored), St. Louis, 1914; Negro missionary, Springfield, Ill., 1914 to 1917; superintendent and pastor, Lutheran Colored Missions in Alabama, 1917 to 1930; pioneer missionary to Negroes in Mississippi, particularly at the college in Piney Woods, Miss., 1930 to 1936; served First English Lutheran Church, New Orleans, La., 1936 until his death. In September, 1927, he married Gertrude Rische of Milwaukee, Wis., who with two sons and three daughters survives him. Dr. W. H. Holls, President of the Southern District, preached at the funeral service, held November 14 at First English Lutheran Church; the Rev. Edgar W. Homrighausen, Pastor Schmidt's assistant, officiated and also conducted the committal service at Hope Mausoleum, St. John's Cemetery.

JOHN A. ANDREWS, JR.

Martin C. Kauth (October 17, 1892, Calumet, Mich., to November 20, 1952, Kennewick, Wash.); son of Matthias and

Caroline Messner Kauth; graduated Concordia Seminary, St. Louis, 1916; served pastorates at Croft, N. Dak., for three years; Gifford, Idaho, five years; and Bethlehem, Kennewick, Wash., from 1924 until his sudden death of a heart attack. He also served the Northwest District as Circuit Visitor. The survivors include his wife, Marie, and seven children; the oldest son is a missionary in Nigeria. At the funeral services held in Kennewick, November 24, the Rev. Theo. E. Dorpat preached on Rev. 14:13; President C. H. Bensene spoke on behalf of the District; the Rev. E. W. Hinrichs officiated; and the undersigned conducted the committal service. H. A. KAHLE

Paul Emil Alfred Dorn (June 1, 1883, Lewiston, Minn.; to November 23, 1952, Minneapolis, Minn.); son of August Dorn and Hulda Ellert Dorn; graduated Addison Teachers Seminary 1906; served the following Lutheran schools: Zion, Tacoma, Wash., 1906 to 1920; Immanuel, Lewiston, Minn., 1920 to 1921; St. Peter's, Gibbon, Minn., 1923 to 1943, when for reasons of health he retired. July 26, 1907, he married Ida Kastner. To this union three children were born, one of them the Rev. Oscar Dorn, now of Bethel, Minn. Mrs. Ida Dorn died January 16, 1919. June 21, 1923, Teacher Dorn married Minnie Noerenberg, who with four children of this union and the other three children survives him. The undersigned conducted the funeral services at Immanuel, Minneapolis, November 28. Interment was at Glen Haven Memorial Gardens Cemetery, Minneapolis.

ARNOLD E. WENGER

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Commissioned:

Etzel, Lenhart E., Inkster, Mich., by H. F. Hensick, Dec. 7.
Hiller, E., Bom Jesus de S. Lourenco, R. G. S., Brazil, by R. Albrecht, March 2.

PASTORS

Installed:

Behrmann, Frederick W., Redeemer, Gresham, Oreg., by Norbert E. Dey, Dec. 7.
Cline, Charles, Bethlehem, Oakland, Calif., by W. G. Ruehle, Nov. 16.
Fenske, Leo J., St. Paul, Leavenworth, Kans., by E. E. Berner, Nov. 30.
Fierke, George F., Zion, Cleghorn, Wis., by Howard Behrens, Dec. 7.
Foelber, Robert E., Redeemer, Seymour, Ind., by Robert W. Fricke, Dec. 9.
Gedrat, A. Tres Coroas, Taquara, R. G. S., Brazil, by J. Winterle, Oct. 28, 1951.
Griesse, Arnold, Immanuel, Staplehurst, Nebr., by F. Bangert, Nov. 30.
Headley, Walter O., Mt. Calvary, Eola; Bethel, Ballinger, Tex., by Glen C. Kollmeyer, Nov. 30.
Herkamp, A. H., Grace, Corona; First, Elsinore, Calif., by Elmer N. Witt, Dec. 7.
Jacobsen, John C., First, Manhattan Beach, Calif., by William Schmoock, Nov. 30.
Keturakat, C. W., Christ, Perry, Okla., by A. E. Behrend, Dec. 11.
Koeper, Vernon W., Hope, Omaha, Nebr., by Philip J. Gerken, Dec. 7.
Lichtsinn, E. W., Emanuel, Arcadia, Ind.; Christ, Nobelsville, Ind., by O. R. Schlegelmilch, Dec. 7.
Meyer, Merlin C., Redeemer, Orchard Lake, Minn., an additional charge, by Walter W. Beltz, Dec. 7.
Mundel, C. J., Cerro Branco, Cachoeira, R. G. S., Brazil, by L. Bohn, Oct. 5.
Mundel, P., Irapuazinho, Tres Passos, R. G. S., Brazil, by F. Warth, April 27.
Pinnt, Walter M., Immanuel, Osceola, Iowa, by C. Lilie, Nov. 30.
Ritthamel, Franklin W., Our Redeemer, Overland, Mo., by Martin C. Olsen, Nov. 30.
Seide, R., Director of the Normal Rural School, Baixo Guandu, Espirito Santo, Brazil, by Pres. R. Hasse, Sept. 7.
Wegener, Ralph A., St. Matthew, Port Angeles, Wash., by E. R. Schramm, Nov. 30.
Wolff, Norman, Zion, East Moline, Ill., by Herman F. C. Wetzel, Dec. 7.

Commissioned:

Holsten, Erwin H., Trinity, Sacramento, Calif., as missionary at large in Calif.-Nev. District, by Pres. C. Fickenscher, Nov. 16.
Kennell, William G., Missionary at large in the Southern District, in Immanuel Church, Pensacola, Fla., by W. H. Symank, Dec. 7.

TEACHER

Commissioned:

Hinlicky, George J., St. Paul, Byram, Conn., as missionary and teacher in New Guinea, by Dr. O. H. Schmidt, Nov. 23.

Ground Breaking

Corpus Christi, Tex. Mt. Olive, new church, Nov. 27.

Cornerstone Laying

Glenbeulah, Wis. Zion, new church, Sept. 28.
Nunica, Mich. St. Luke, new church, parish hall, May 4.
Springfield, Mo. Trinity, new church, Nov. 23.

Dedications

Baixo Guandu, Espirito Santo, Brazil. Normal Rural School, Sept. 7.
Centralia, Ill. Trinity, new educational building, Nov. 30.
Linha 7 de Setembro, S. Rosa, R. G. S., Brazil. Christ, new church, Sept. 28.
Linha 15 de Novembro, S. Rosa, R. G. S., Brazil. Trinity, new church, April 20.
Nunica, Mich. St. Luke, church, parish hall, Nov. 2.
Portland, Oreg. St. John, first unit of new church, Nov. 30.
S. Jose Pequeno, Espirito Santo, Brazil. New church, Aug. 31.
Willoughby, Ohio. Bethel, basement church, Dec. 7.

Anniversaries

Frankslake, Sask., Can. Immanuel, the 50th, of the congregation; 10th of the church, Dec. 7.
Madison, Nebr. St. John, the 75th, Oct. 19.
Nunica, Mich. St. Luke, the 50th, Dec. 7.
Random Lake, Wis. St. John, the 50th, Nov. 2.

Official Notices

After passing a written colloquy conducted by the undersigned Board, Mr. August Horn of Paige, Tex., has now also successfully passed a verbal colloquy conducted by the following members of the Texas District: Gerhardt W. Obenhaus, Oliver R. Harms, Arthur E. Graf, Henry P. Studtmann, Arthur W. Arndt, and R. Wiederaenders. The Examining Committee of The Lutheran Church — Missouri Synod hereby declares August Horn eligible for a call in our Synod. — W. A. BAEPLER, D. D.; P. M. BRETSCHER, PH. D.; F. A. HERTWIG, D. D., *Chairman.*

The Rev. A. F. Beaver has been appointed Visitor of Circuit 9, the Southeast Washington Circuit, in place of the Rev. M. C. Kauth, deceased. — CARL H. BENSENE, *President,* Northwest District.

Mr. Martin Eifert has requested a colloquy to qualify as a teacher eligible for a call in The Lutheran Church — Missouri Synod. — R. WIEDERAENDERS, *President, Texas District.*

Election Result

The Rev. Paul W. Gabbert has been elected to the Chair of Social Studies in the High School Department of Concordia Collegiate Institute, Bronxville, N. Y. — LOUIS S. WAGNER, *Secretary.*

Notices

The Southeastern District is sponsoring a mission for Negroes at Norfolk, Va. The Rev. Walter C. Hart, 1415 Calvert St., Norfolk, Va. (Phone 3-0527), is in charge of the mission, which will also serve Portsmouth and Hampton areas. Services at 11 A. M. and Sunday school are held at Robert's Park Community Center near Princess Anne Road.

Anyone knowing of Lutherans moving into the Madison, Conn., area, please notify the Rev. Stanley G. Macholz, Copse Rd., Madison, Conn. Services: Lee Academy on the Green, every Sunday at 10:30 A. M.; Sunday school at 9:15 A. M.

Wanted

Twenty to twenty-five used choir gowns for mission congregation. Will pay shipping costs and reasonable charge. Please advise number and sizes available as well as style. Write: THE REV. ROBERT E. KUNZ, 1045 Lord Ave., Cottage Grove, Oreg.

Lutheran dentist in Sylvan Grove, Kans. No other dentist in vicinity. Excellent territory. Building available. Write: SALEM THAEMERT, Sylvan Grove, Kans.

The Concordia Auction Company, a service of the Seminary Students' Association for the sale of pastors' used books, request *theological libraries* and *usable books* to be sold at auction. For information on terms and shipping procedure write: THE AUCTION COMPANY, Concordia Seminary, St. Louis 5, Mo.

Available

For Sale: Used *Elliott Addresserette*, complete and in good condition. Includes 90 unused address stencils. Good machine for small congregation. Write: RALPH BARTELT, Trinity Lutheran School, Conklin, Mich.

Changes of Address

Pastors:

Bahr, William F. C., R. 1, Evansville, Ill.
Behrmann, Frederick W., Jr., P. O. Box 22, Gresham, Oreg.
Bergmann, Mark, Ulmer, Iowa
Blanken, Theodore, *em.*, 1852 N. W. 51st Terrace, Miami, Fla.
Bundschuh, John, Fairmont, Okla.
Danker, Paul J., 152 N. Hunter Ave., Kankakee, Ill.
Dierks, W. G., 16 N. Peach, Du Quoin, Ill.
Etzel, Lenhart E., 27367 Emerson, Inkster, Mich.
Fierke, George, R. 1, Eleva, Wis.
Foelber Robert E., 904 W. Fifth St., Seymour, Ind.
Gehrke, F., 2341 S. 68th St., West Allis, Wis.
Going, Arthur E., 1403 S. Prospect Ave., Park Ridge, Ill.
Hafemann, Donald V., 2109 Bell Ave., Lawton, Okla.
Harm, Rudolph H., The Community Church, South Burlington, Vt.
Headley, Walter O., Box 111, Eola, Tex.
Hoffmann, Kenneth R.
Office: 3705 Longfellow, Hyattsville, Md.
Home: 1108 Ruatan, Silver Spring, Md.
Jacobsen, John C., 1100 Poinsetta Ave., Manhattan Beach, Calif.
Kaiser, Clarence T., 903 E. Kilbourn Ave., Apt. 37, Milwaukee, Wis.
Keturakat, C. W., 1314 Seventh St., Perry, Okla.
Kirsch, M. G., 415 Glen St., S., Hutchinson, Minn.
Koeper, Vernon, 2721 N. 30th St., Omaha 10, Nebr.
Meyer, Carl S., 405 N. Sixth Ave., Maywood, Ill.
Naumann, Prof. Martin, 809 S. Walnut, Springfield, Ill.
Poellot, Luther, 553 Second St., Pitcairn, Pa.
Ritthamel, Franklin W., 9131 Shelley Ave., Overland 14, Mo.
Schroeder, Sieg. H., *c. r. m.*, Box 114, Lakeview, Wash.
Stockamp, C. G., Madison, Nebr.
Tauscher, Robert W., 15 Kenyon Place, East Hartford, Conn.
Thies, Delbert, 3079 Tutwiler Ave., Memphis 12, Tenn.
Wahl, A. M. W., 11316 Hallwood Dr., El Monte, Calif.
Westcott, Edward A., Sr., *c. r. m.*, 849 E. Old Southern Ave., Phoenix, Ariz.
Wolff, Norman L., R. 1, Box 339, East Moline, Ill.

Teachers:

Bathje, Arnold W., 6123 Wolcott Ave., Chicago 26, Ill.
Burger, Eugene, 2425 Woodward, Fort Wayne, Ind.
Kersten, Henry O., 1720 Marvin Ct., Sheboygan, Wis.
Krueger, Edward F., 7932 S. Hermitage Ave., Chicago 20, Ill.
Lohr, August, 838 Dimond St., Huntington, Ind.
Singer, Edward H., 719 E. Buffalo Ave., Santa Ana, Calif.
Waldschmidt, Prof. Carl L., 1136 N. Harlem Ave., River Forest, Ill.
Wilbert, Warren, 8401 Stout St., Detroit 28, Minn.

These Dividend Books

were earned by members during the past 12 months

As the Concordia Book Club begins its second year of successful operation, we invite you to discover the reading delights and joys of membership in the Club.

Note these membership advantages:

YOU RECEIVE A DIVIDEND BOOK FOR JOINING—plus a bonus book after the purchase of every 4 CONCORDIA BOOK CLUB selections.

THE OPPORTUNITY TO BUILD A LIBRARY of worth-while recommended books—books you will be proud to own and share with your family and friends.

THE PRIVILEGE OF ADDING EXTRA BOOKS to your library at no cost to you—simply by joining and buying as few as four books per year at the publisher's regular retail price.

YOU HAVE THE PRIVILEGE OF CHOICE. If the primary selection of the Committee does not appeal to you, you can choose an alternate. You buy only those books you choose to read.

YOU SAVE TIME AND MONEY. You avoid the disappointing experience of haphazard selections.

ADVANCE INFORMATION comes to you free through PREVIEWS, a bimonthly publication containing reviews and evaluations by a gifted panel of CONCORDIA BOOK CLUB judges.

Concordia Book Club • Concordia Publishing House • Saint Louis 18, Missouri

Please send me information on the advantages and privileges of membership in the CONCORDIA BOOK CLUB.

Name_____

Address_____

City_____ Zone_____ State_____